Rough Field Notes

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B19-0054/010 (68)

Kitamats, Kiplopen, Tsimshians, all used 'mog' for business. It is sometimes rolled on collars of hay, or hung on blankets. Sometimes a blanket is made to look as if entirely 'mog', in reality only the surface.

Chilcotins do not use 'mog', & their claims were powerless

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st is = bear's heart. It is thoroughly dried in smoke, & a little cut off & drunk in water. This cures swelling of the neck.

If a bear is killed a cut is made in its stomach, as preparation for skinning, and a young dog's head is stuck in & swabbed around in it. Then it is thrown 4 times into a river, this makes it grow up a good hunt.-dog, able to smell & hunt well.

Another way of ensuring that a dog smells well is to slit its nose. Many flies (maggots) feed on the blood. This insures that the beast will be able to smell as far as the flies.

~~If a bear is killed~~ If a bear is killed: The paw is held in a man or woman's hand & beaten with other hand. This ensures that the person will understand how to work hard — as the beaver, never be lazy. As this is done some words are said, the meaning being, "Please may I be like you". School does not know the meaning of this, or to whom it is addressed.

1 2 3 5

① ~~st st st~~ si'st'. (Pron. This word is the devil to write. It is a spit all the way. The si' is all right, then comes a t' very long drawn out, with a suspicion of a k sound before the st.

② nom'

In order to make a boy baby able to withstand the cold, the legs of a sawbill ẖwa ẖiwo(ow) z are placed in the young-ster's hands and patted.

sikh' (the rat). In order to make a baby a good thief rat feet are done likewise with

When a child is born, suppose a boy, a little of the umbilical cord t s ɪma is left sticking to the navel after the cutting. When this falls from the boy his father takes it up a mountain where goats lie down. He puts this under stones at the place, in three or 4 days brings it back. This ensures that the boy will have no fear of the mountains & be a good goat hunter. The cord is carefully kept by the mother, if lost or thrown away, at any rate when the boy is young, he soon loses his possessions.

The A I3 ① is buried in secret in the woods, never thrown on a fire.

If a child ~~born~~ of about 3 or 4 is sometimes wrapped in a guzzle ② skin, fresh caught & bloody, then dumped in rapids with a rope

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0 sq a. lk's

to have him cut by. This is done 4 times, then he comes out & becomes a brave man when grown up. The first man who had this done to him rescued his mother when she was a Tsimshian slave. Schooner realises that everything is done 4 times, but he does not know why. If it is not done so, well a person does not succeed & is apt to die, but the meaning is unknown.

If a man ~~eat~~ kills a porcupine (1) with papooses inside, he takes one of the latter & throws it against the back of a woman unknown to her, i.e. she does not see him do it. This ensures that she will have an easy time in childbirth.

There is a medicine which ~~who~~ taken ~~ensures~~ that the ~~that~~ when a woman feels that she is pregnant, which causes her to have a boy or girl as she desires. Two weasels, but Schooner does not know them.

If a pregnant woman sees some animal, toad, frog or heaven knows what, I is afraid, the animal jumps into her womb & causes trouble, i.e. ~~for~~ the unborn child will be weak unless something is done to alleviate the trouble. During pregnancy the husband keeps a small portion of

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1) Gopi

2) Hus-bo-thi means "those who understand how to haul out children." They feel the position of the child in the womb & understand how to turn in order to make easy delivery. The job is not at all hereditary, any woman who ~~goes it~~ has born children & has been appriciative of the methods used, can & does become one. The knowledge is thus transmitted. Rosy & Mrs. Fred King understand now.

with her several of S's names ~~etc~~. Well in a year or so, perhaps after she has born children, S wants to ~~visit~~ visit her, to he gathers goods from his family & goes to his DH's family — tribes this is done ~~she~~ DH & his children feel taller than S's blood, & the children are not in good shape. This visit with presents occurs when the DH wants to ~~kill~~ kill. The presents are counted, & then the elk says "father-in-law is outside, he has come to buy his ~~child~~ girl", but this is just play business. Then the DH opens the story of where the name she brought him came from. The children have power in two places. Then very often the child becomes a sisouk. (1). The husband receives sisouk names & things, i.e. whistles, rattles, but these ~~are~~ become really his own. If the wife wishes to give another name to her child, she uses some the her belongings which are remaining in her father's house, she does not give them all away. If she has children & so forth, well the names the wife brought to her husband's family constantly stay there, & on the event of his death, pass to his family. The passing of names by marriage is (2). sometimes the ~~the~~ father, e.g. the mother wants to have the name restored to him, so she proceeds to have a

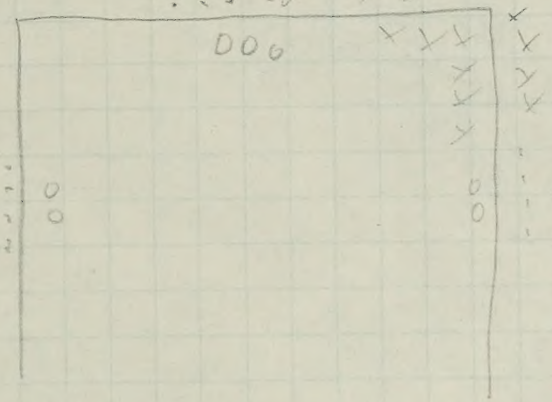
Note. Judas's brother's son is Peter Nelson. Jim Pollard says that JD has passed his stories to PN, who is virtually a brother

Note. If a spark from a fire jumps & hits a man on the hand, it means, "The fire wants to give you food".
If a man sneezes 2 or 3 times in a row, "someone is calling your name".
If a man stumbles, "Someone has food ready for you".

Note. The Bella Coolas are very free about discussing sex matters. Nelson caught a boy & informed him in front of his wife & other women who understo

daughter of his daughter go through a form of marriage with, frequently, the son of a son, i.e. the boy "thonies" his F.S.D. but it is purely a ceremonial affair, no mussum, & often before the age of marriage.

~~Et a t's in a spoon canoe filled with food set down inside a house, & the tyis eat each his alk', who piddles around with them.~~



At a t's in the tyis sit down as shown. ... are tyis xx xare others, ooo are alk'. The whole house is filled with people. Food given to the tyis is taken by their alk', & poured out into the spoon canoe. The tyis alone are allowed to talk.

If only the Bella Coolas are present, the tyis stand around without order, but sit down ceremonially in rank of outsiders are present.

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1) tu tùs aps·ulk.
2) ɛ̀ o ɛ̀ uk
3) ~~ax z tatt~~ atz ɛ̀ tutt
4) y ɛ̀ L salt
5) ɛ̀ ipt'
6) at'k' (Pron very hard _)
7) L mixed with crab apples = p'ɔ'